

RESOLUTIONS,

Adopted at a Meeting of Presbyterians at Caletton Place.

To the Editor of the Brockville Recorder.
SIR,

At a Public Meeting of the Presbyterians of Beckwith and Ramsay, held at Carlton Place, on Wednesday, 5th April, the following Resolutions were unanimously adopted.

James Wylie, Esq. having been appointed chairman, and R. Bell, Esq. Secretary, the meeting was opened with prayer by the Rev. J. Fairbairn, and the whole proceedings conducted with the utmost propriety; upwards of 300 persons being present.

1st. Resolved,—That we hereby approve of the spirited manner in which the members of the Presbyterian Congregation at Cobourg, have taken up the subject of our claim to a share of the Clergy Reserves in this Province, and we hereby respond to the call upon the Scots Churches in Canada, to stand forward in asserting the rights of Scotchmen to enjoy under the Colonial Government, a full participation in every advantage, conferred on the subjects of England.

2d. Resolved,—That when the Kingdoms of England and Scotland were united, their respective Churches were established in the dominions of each, as defined in the act passed for that purpose, which establishment was declared to be an unalterable and fundamental condition of the Union.

3d. Resolved,—That no provision was made for the settlement of either of the national Churches, in any Colony, which might, after the union, be acquired by the United Empire, whether by discovery or conquest, but as the 4th article of the Treaty expressly stipulates that there shall be "*a free communication of every right privilege and advantage which do or may belong to the subjects of either Kingdom*," it is obvious to us that the endowment of one of these churches in a British Colony, with benefits withheld from the other, of which we now complain, is a virtual violation of that treaty, and becomes a matter of deep interest, not only to the Scots inhabitants of Upper Canada, but to Scotland, and to Scotland's Church, and one which loudly calls on the Representatives of that kingdom in the Imperial Parliament, and on the general Assembly of the National Church to raise their voice against.

4th Resolved.—That his Majesty's legal advisers on the 15th November, 1819, informed his Majesty that by the act (31st Geo. 3, chap. 31,) he was justified in applying a portion of the "rents and profits of the Clergy Reserves to the maintenance and support of Clergy of the Church of Scotland, as well as those of the Church of England," and in accordance with that advice his Majesty was graciously pleased to inform the Le-

gisature of this Province on the 25th January 1832; "that the changes sought for by so large a portion of the inhabitants of this Province, may be carried into effect, without sacrificing the just claims of the Established Churches of England and Scotland," and his Majesty further added that "the waste lands had been set apart as a provision for the Clergy of those venerable bodies."

5th Resolved.—That after receiving from his Majesty the above most satisfactory assurances, and knowing that his Majesty was actuated in making them "no less by personal feelings than by the sacred obligations of his station," we cannot but express our indignant surprise at the recent attempt to establish the Church of England in this Province, by the erection of 57 Rectories, endowed with exclusive privileges, and rights, and at the declaration of one of the advisers of the Crown, in this Colony, that his Majesty had no power to confer one acre of these Reserves on the Church of Scotland; a declaration accompanied with remarks highly calculated to insult and annoy the natives of Scotland, in this Province, as well as their clergy.

6th Resolved.—That viewing the conduct of the Government of this Province, as set forth in the foregoing resolutions, as well as in many other respects, as most materially opposed to, and differing from the policy professed by the Ministers of his Majesty's Government, as contained in various dispatches of recent date, it has become an object of urgent necessity to bring about a right understanding on the several topics connected with the national and constitutional rights and claims of Scotch men and their clergy resident in the several British Colonies of which Upper Canada is one.

7th Resolved.—That in order to promote the important object involved in the matters of which we now complain it is most essential to our dearest interests as a nation, and as a church, that an agent qualified to assert and maintain our privileges and claims, should forthwith proceed to London, to lay the same before his Majesty and the Imperial Parliament.

8th Resolved.—That we will use our best endeavours to co-operate with the other Presbyterian Congregations in providing the means necessary to carry the above object into effect, and generally to promote whatever proceedings may be recommended by the general committee at Cobourg, on the 15th instant.

9th Resolved.—That James Wylie, Esq. be the Commissioner to represent our wants and interests at the meeting referred to in the preceding resolution.

10th Resolved.—That although we feel it our duty to maintain the constitutional claim of the Church of Scotland to a participation in all advantages conferred on the Church of England, in a British Colony, we nevertheless desire, that with respect to the appropriation of the Clergy Reserves for religious purposes, that the various Protestant denominations may also enjoy a portion of them.

11th Resolved.—That whereas C. A. Hagerman, Esq. late Solicitor General of Upper Canada, while filling that office, and as a Member of Parliament, declared, that if he was Attorney General, (as he now is) he would prosecute us, and in various other ways evinced an open hostility to us, as a body, we cannot feel safe or satisfied, while he is permitted to hold so high and important an office as he is now advanced to, and feel the necessity of petitioning his Majesty to dismiss him from that situation, and render him unfit to fill any other.

12th Resolved.—That from the acknowledged ability and discretion of the hon. William Morris, his undoubted loyalty to the King and Constitution, his acquaintance with, and the deep interest he has ever evinced in the subject of our complaints, leads us to recommend him as the most efficient and proper person to proceed to London to represent us to the Imperial Parliament.

13th Resolved.—That for the better securing of our rights and privileges, and the more effectually obtaining redress of the evils, and injuries of which we complain, it is expedient to form ourselves into a Society to be called "The Beckwith and Ramsay Presbyterian Society."

14th Resolved.—That James Wylie, Esq. be appointed President, Robert Bell, Esq. Vice President, Mr. David Campbell, Secretary, and Mr. Dun. Ferguson, Mr. John Stewart, Mr. Peter McGregor, Mr. Alexander McLauren, Doctor Ramsay, Mr. Peter McArthur, Alexander Dewar, Esq., Colin McLauren, Esq., for Beckwith, and Mr. Jas. Wilson, Mr. Alexander Erskine, Mr. Andrew Patterson, Mr. Robert McFarlane, Mr. Wm. Wilson, Mr. Wm. McQueen, Wm. Wylie, Esq. and John Hutchison, Esq. for Ramsay, be a committee to manage the business of the Society.

15th. Resolved.—That this meeting fully approve of the conduct of our Representative, M. Cameron, Esq., in the House of Assembly, especially in his able and spirited reply to the unwarrantable and insulting conduct of C. A. Hagerman, Esq. to the Presbyterian Church and her Members.

R. BELL, Secretary.

Carlton Place, 5th April, 1837.

To Scotchmen in the Colonies and at Home.

SCOTCHMEN.—A few weeks are past since, in the Parliament of Upper Canada, a Colony of the United Kingdom, assembled in the name of our King,—our beloved country, our respected clergy and we ourselves as a nation were wantonly and foully insulted.

This, we are at length compelled to believe, is but the open display of feelings long harbored, the avowal of intentions long meditated, by a grasping and unconstitutional faction. Some suspicions which ere now forced themselves upon our minds, we indignantly repressed; and, in a late contest, lent our powerful aid to return to parliament, men whom we believed actuated, as they professed to be, by principles of loyalty to our King, and attachment to the British Constitution, and though differing from us in religious profession, disinterested and just. When we rallied round the Constitution as Britons, we did not expect so soon to find that Constitution trampled on; in as far as it respects and ensures our rights as Scotchmen.

We do not condescend to discuss with a Colonial faction, rights solemnly ratified by the treaty of two ancient and honorable nations, and by the oath of the highest powers in our Father-land; rights—by virtue of the solemn ratification of which, the United Crown of a powerful Empire has been worn by six successive Monarchs, and the Parliament of the United Kingdom has sat for an hundred and thirty glorious years; rights—which Commons, Lords nor King, would dare to call in question. We discuss not these rights with a faction characterized by a historical ignorance beneath contempt, and a rapacity that sets all law and reason at defiance. When we appealed to the Treaty of Union between our country and England, we did not expect that there would be found, even in a Colonial Parliament, sufficient ignorance to misunderstand, sufficient dishonesty to misrepresent it. Who does not know that England courted that Union and that Scotland long refused it;—refused it from a dread lest her religious rights for which the land long and successfully contended, might be endangered;—least, that might be done by England under the garb of friendship, which had been attempted by force, and with all the advantage of disparity, attempted in vain. It was not until these rights, always the dearest to Scotland, had been secured in the most express, sacred and solemn terms that Scotland consented to unite with her more wealthy but not more independent neighbour. The advances were made by England. Scotland as of old she had dictated her terms of peace and war, dictated her terms of Union. On these terms the Treaty was ratified; and since that time every successive King of Great Britain has, on receiving the Crown, solemnly sworn to preserve and defend the equal rights of Scotchmen, religious as well as civil. The terms of that treaty England has never presumed, and we believe, has never wished to violate.

Where has this Union, where have the equal rights of Scotchmen first been called in question? In an obscure corner of the British Empire; in a Colony of yesterday; by a selfish and upstart faction. There we are for the first time told, that we do not understand the terms on which we have stood. There, by men many of whom were never within three thousand miles of Britain, we Scotchmen are told to believe that our forefathers, who resisted to the death every encroachment on their rights, cared not for their descendants;—that when they secured these rights with the words “for ever” in the Treaty of Union, they nevertheless meant, that on emigrating to lands conquered by their own arms, under their own national banner,* their sons, equal in all inferior rights, should tamely sit down the ecclesiastical

serfs of England. No:—if there be a land where religious rights are valued above all others, and where strong natural affection is strengthened by that Gospel which “turns the hearts of the fathers to the children,” that land, by the verdict of the world,—is Scotland. When, therefore, it was stipulated by our forefathers that the foundation of an Union was to be a community of “all rights, privileges and advantages;” when it is a historical fact that a jealous attachment to their spiritual and ecclesiastical rights was a long standing objection on the part of the Scottish people to that Union;—are we to be told that in the *most important and vital of all rights* our Ancestors contemplated an inferiority for their sons? That while securing for them all civil, political and commercial privileges, they cast away as worthless, their best, their blood bought inheritance? England knew too well that on such terms all hopes of an union were vain. Our forefathers knew well what they did; and we are not now to be taught, at this time, in this place, by these men, that they relinquished for their descendants rights which many of themselves had died to defend.

If Scotland then meant what she said, did England mean otherwise?—Was the stipulated “community of rights, privileges and advantages” on her part a falsehood? Had she a secret purpose of treachery in the most express of all her stipulations? No:—upright, noble, England meant what she said & has ever since shown that she meant it. With that justice and frankness which has ever since characterized her sons in every dealing with friend and foe, she acted in her union with her old and respected rival.

It has been left for those who in Canada call themselves the “men of England” to cast the first blot on her escutcheon, to accuse her legislators of treachery. Yes, they would have us believe that England has for nearly a century and a half been deluding Scotland with a false and hollow friendship, that, all at once, forgetting her own characteristic justice, and all the results of that alliance by which Scotland though small, turned the balance of power for ever in her favor, against any single European State, she will countenance their pretensions. The Canadian faction would have us think so; but we know England better. If they have insulted Scotland they have insulted England more. They would rob the one of her rights by robbing the other of her honour. Nay: they have dared to dream that he who wears Scotland’s Crown, forgetting his coronation oath, and his memorable message of 1832, may sacrifice to them the dearest interests of his loyal Scottish Subjects.

From these men we turn with indignant contempt; we turn with confidence to our King and kinsmen at home; we appeal to the Treaty of Union, to the coronation oath of our Sovereign, to the known honor and justice of England, to the independent hearts of Scotland. We tell them that we have peacefully and constitutionally demanded a “communication of all rights, privileges and advantages;”—that we have met with both refusal and insult. We have been accused of envy and dishonesty for demanding our undoubted birth right. We have been taunted with disloyalty; we willingly admit the charge of disloyalty to a faction.—The charge of disloyalty to the Constitution on which our claims are built, or to the King, who is sworn to maintain them, is one which, were it not utterly absurd, an appeal to facts would easily repel.

We have been accused of sordid envy towards the Church of England. We respect that Church, but we have yet to learn that respect to the Church of England implies a resignation of our rights by submission to those who, in this Colony, would prostitute her name to an act of the foulest treachery. We respect that Church but that Church has learned to respect us. We envy her not any advantage with which the favor of our Sovereign, and the law of the land

may constitutionally invest her—but we demand, as we ever have done, for every member and for every Minister of the Church of Scotland, the same favor, and we indignantly resist all partiality, and every attempt that is made to establish over us any ecclesiastical authority other than our own.

“Resist it:”—the words have been dwelt upon with an attempt to distort and misrepresent their meaning; but, yes,—we shall resist it. *The law of our venerated Constitution resists it:—Our King holds his Crown by an Oath to resist it.*—We are numerous and powerful, firm and united, and we shall resist it too.

The spirit of our forefathers is extinct neither in Scotland nor here. Our appeal will not be vain to our kinsmen at home. All Scotland, from Shetland to the Solway, will take up our just complaint. England, and the Church of England too, will do us justice. But we ourselves must unite from the Ottawa to the shores of Huron, and we call to join us our Presbyterian brethren, the descendants of our Forefathers, who emigrated to Ireland, and who there respected and obeyed the laws of a strange land, always the foremost in the path of duty, loyalty and Patriotism.

In one District of this Province our fellow countrymen are already up and united, but in all we must arise and unite into one compacted band—we must call ourselves by one name.—We are no secret union—we tell the whole world our object, it is, to resist, by all constitutional means, every invasion of our civil rights and privileges, every injustice to our Church, every insult to our nation. We unfurl the bannered cross of St. Andrew, broad and wide. At the Union that cross was joined with that of St. George; it has brought no dishonour to it. It will not take dishonour from it. If they sever it here, we take it back, and will unfurl it again and under it will maintain our civil rights, and along with it we will rear the banner of our religious rights, the old holy standard of the Covenant, emblazoned with its burning bush,*—through which for many a year the fierce fire of persecution blazed, “yet it was not consumed.”

Is there one Scotchman in the land who will hesitate to join us and stand boldly forth. Then he confesses that he owes his advancement or his hopes of it to the favor of a faction—that his conduct is dictated by the fear of it.—We need not the help of such. Nor need we the help of any who are disaffected to that Constitution which is the charter of our liberties, or to the King who is their defender.

Scotchmen! this appeal is not meant to arouse you.—Every Scotchman in the land is already too fearfully aroused. This appeal is meant to remind you of the possibility of immediately obtaining your rights, of the necessity of calmness and determination in opposition to insult, of the duty of firmness, union and speed, in asserting your just claims before a higher tribunal than that of a Colonial Government or a Colonial public. As for them; “answer them not.”—Call on your Mother Country and Church to take up your cause, on your King and the Independent Parliament of the United Kingdom to do their duty. Tell them we made no distinction between Scotchmen and Englishmen until others made it. It is they who have revived in a distant land the heart burnings of other times. Peaceful, loyal and unsuspecting; they thought we slept; but it has been the sleep of the strong. They think we sleep still: but we are aroused at length. The news has flown through the land, and like our old Scottish beacon-lights, has blazed from mountain to mountain—we are aroused; and now we return, not to rest until, *to the last word and letter*, the treaty of Union is fulfilled, till our Religious and Civil rights are respected, restored and secured; till the faction is crushed forever, and the world is taught that we came not to our Colonies to be insulted with impunity.

N. M. I. L.

* Arms of the Church of Scotland—a burning Bush—Motto, “Nec tamen consumebatur.”

* The Crosses of St. Andrew and St. George were by express stipulation in the Treaty of Union, conjoined in the National Flag of the United Kingdom. (See treaty of Union.)